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in Homer. The appeal to the Greeks in xv. 661 ff. to fight for children, wives, and possessions, is out of place in the story of the *Iliad*, as they were never in danger, but it was exactly for their safety that the elegiac poet inspired the Ionic warriors. Homer adapted this elegiac commonplace by adding the phrase "who are not present." The verse ii. 204, οὐκ ἀγαθὸν πολυκοιρανίῃ· εἰς κοίρανος ἔστω, belongs to the struggles in which kings were overthrown or tyrants established; it is opposed to the whole spirit of the *Iliad*, but belongs to the age of elegiac poetry. xii. 243 εἰς οἶωνός ᾤριστος, ἀμύνεσθαι περὶ πάτρησ. In Ionia the oracle was often bribed to betray the people, hence to arouse a people cast down by a venal priesthood the poet pleads the higher claim of country. No one had advised Hector to abandon his country, so there is no occasion for Homer using this thrilling verse of some elegiac poet.

Mulder has advanced startling yet convincing theories of the manner and age of the composition of the *Iliad*. However one may approve of the argument, it seems impossible that the Greeks themselves should have assigned such authority and antiquity to the *Iliad* had it been founded on poems of the age of Tyrtaeus and Callinus.

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Quellen und Untersuchungen zur lateinischen Philologie des Mittelalters. Herausgegeben von Ludwig Traube. Band I, Heft 3: *Untersuchungen zur Ueberlieferungsgeschichte der ältesten lateinischen Mönchsregeln.* Von Heribert Plenkens. München: Beck, 1906. Pp. xi + 100. Mit zwei Tafeln. M. 7.

This work, which completes the first volume of the new *Quellen und Untersuchungen* reminds us vividly of what scholarship, both classical and mediaeval, has lost by Traube's death. The subject of the work recalls at once Traube's brilliant investigations of the *Textgeschichte der Regula S. Benedicti* (1898). Completely reversing the methods of his predecessors, Schmidt and Wölfflin, Traube showed that the older extant MSS of the Benedictine rule represent a later and interpolated edition (Σ), prepared, most probably, by Simplicius, the third abbot of Monte Cassino; certain younger MSS, on the other hand, descend almost immediately from the autograph of St. Benedict, of which a copy had been made by order of Charlemagne at the close of the eighth century. The best representative of this "normal text" (ψ), is Codex Sangallensis 914 (= A) copied directly and most carefully from Charlemagne's MS in 817 or soon after, for Reginbert of Reichenau. With A and a few other MSS, it is possible to reconstruct ψ well nigh exactly. Σ must be reckoned with now and then, since Benedict's autograph may have been written in a difficult cursive hand, leading to mistakes in Charlemagne's copy.

Dr. Plenkers, an intimate friend of Traube's, and for some years a member of the Benedictine order, now takes up the subject afresh, in preparation for an edition of all the early monastic rules, which he will publish in the Vienna *Corpus Scriptorum Ecclesiasticorum*. He has collated and studied MSS both known and unknown, particularly four Spanish MSS and a recently discovered Trèves MS of Benedict of Aniane. This Benedict compiled in the early ninth century a collection of various monastic rules (*Codex regularum*) as well as a *Concordantia Regularum*. From the Trèves MS we can now corroborate Traube's argument that Benedict had followed for the *Regula Benedicti* the Carolingian text. Plenkers' minute investigations confirm Traube's general results decisively. In only one particular does he find it necessary to modify them; he believes that the Σ recension is not the work of Simplicius or any one man, but is the result of a gradual process of error and emendation. But the instances adduced by Plenkers, it seems to me, rather prove than disprove Traube's views. Unless more convincing evidence can be shown, there is no need of a new hypothesis. In any event, it is now possible to edit, with few chances of mistake, the original autograph of S. Benedict. Dom Morin has already (1900) published the Sangallensis, with an apparatus of readings from the important Monte Cassino MSS. Plenkers' work contains other matters of interest and importance on Benedict of Aniane, on Holstenius and other seventeenth-century editors, on the transmission of martyrologies, and on the *Regula Cassiani*.

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Aristotle, De Sensu and De Memoria. Text and Translation with Introduction and Commentary. By G. R. T. Ross. Cambridge: University Press, 1906. Pp. ix + 303. 9s.

Dr. Ross's edition of the *De sensu* and *De memoria* is a revision of a doctoral dissertation presented to the University of Edinburgh, and as such is very creditable indeed. The text is that of Biehl, with slight changes which are noted. In 441 a 14 the editor conjectures πυρρουμένων "reddened" for πυρρουμεών "ignited" of the MS. As a result of following Biehl so closely he sometimes gives an obviously wrong reading without supplying the means of correcting it. Thus in 436 b 18: τὸ γὰρ ἡδὺ διακρίνει καὶ τὸ λυπηρὸν αὐτῇ περὶ τὴν τροφήν, unless we are to have a new doctrine of the pronoun, αὐτῇ is impossible, and we must read αὐτῇ with the Berlin editors. Cf. 439 a 3: ἀντίκειται γὰρ τῷ ἐγκεφάλῳ αὐτῇ. Again in 448 a 17: ἀλλ' ὡς σύστοιχα, γένει δ' ἕτερα, we ought at least to be informed that the Berlin edition reads, καλῶ σύστοιχα. I have sometimes thought of ταῦτ' ὡς σύστοιχα.

The translation which accompanies the text, though not flawless, is